

Pet. 1:15. "But as he which hath called you is holy, so be ye holy in all manner of conversation."

16 How should we reverence the church? Eph. 5:25-27. "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

17 How are we to show reverence for the officers of the church? Heb. 13:17. "Obey them that have the rule over you and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you."

18 Will the irreverent have a place in the new Jerusalem? Rev. 21:27. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh an abomination or maketh a lie; but they which are written in the Lamb's book of life."

TOPICS FOR DISCUSSION

- 1 What lesson does the cleansing of the temple teach us. John 2:13-18.
- 2 Explain Matt. 7:6.
- 3 Why were the Jews forbidden to touch sacred things? Num. 4:15.
- 4 Explain Isa. 52:11.
- 5 How did Belshazzar sin on the night of his overthrow? Dan. 5:1-5.
- 6 Ought we to reverence a promise as sacred? Eccl. 5:4.
- 7 How may we cultivate a spirit of reverence?
- 8 What ought we to do if we see some one desecrating sacred things?
- 9 How may we show reverence toward parents and home?
- 10 If God is everywhere ought we not regard all of life as sacred and be reverent all the time?

THOUGHTS

An irreverent word or act is born of an irreverent thought.

Those who are most about sacred places are most tempted to become irreverent. Ministers are often most irreverent. Children of pious parents often jest most at religion. "Familiarity breeds contempt." How may this danger be overcome?

The secret is found in abiding in good thoughts. Every young person should memorize Phil. 4:8, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

C. F. YODER

Pittsburg, Pa.

Our Young People's Society of this place has been very active in helping to raise money for the church. They have given a couple of entertainments, one to raise money to pay for the matting on the Sunday-school room and one to pay for the water heater, realizing quite a neat sum from both, thereby carrying out our motto, "For Christ and the Church" so practically. The society is largely composed of members ranging in years from eleven to seventeen, and to this younger element is much credit due for their faithful attendance at the services of the society.

There is also another branch of workers in the church who deserves praise from all for

their faithfulness and that is, The Ladies Aid Society. There have been some of the ladies in the society particularly, who have been most zealous and earnest, working and raising money to pay for the beautiful carpet on the church and also papering the pastor's study, and I think the brethren will all agree in saying, "What a wilderness this world would be without the ladies."

MISS LUELLA BRASHEAR.

Christian Life

"Whose I Am"

SUSAN E. GAMMONS

I am bought with a price; was ever such treasure
Poured out for one worthless as I?
I am bought with a price; oh, love beyond measure!
And shall I the purchase deny?
I am bought with a price; the Lord hath redeemed
me;
Neither silver nor gold could avail;
My sins in the balance weighed heavy against me,
Till he laid his scarred hand on the scale.
I am bought with a price; shall the hands he has
ransomed
Be folded at cowardly ease?
Oh, let them be willing, no service disdaining,
Like his, who himself did not please.
I am bought with a price; shall my feet ever weary
When sent on his errands of love?
Shall they shun any pathway, or feel it is dreary,
If it lead to his presence above?
I am bought with a price; voice to utter his praises,
Ears to hear when he tells me his will;
Heart to beat but for him, till his peaceful indwell-
ing
Shall all its deep longings fulfill.
I am bought with a price; I am his for all service;
I am his for all comfort and cheer;
I am bought with a price; oh, wonderful purchase!
Speak, Lord, for thy servant doth hear.
Westport, Mass.

HAND-HELPING

F. A. NOBLE

There is a gospel of the tongue; the truth must be preached. There is a gospel of character; the truth must be lived. There is also a gospel of the hand; and men, in order to be most effectually influence for good, must be permitted to feel the warm grasp of a compassionate, helpful love.

It is noticeable what a part this hand helping played in the ministry of Jesus. He healed the mother of Simon's wife by *taking her by the hand*, and lifting her up. In the same way he awoke the daughter of Jairus out of the sleep which seemed death. "He went in and *took her by the hand*, and the maid arose." When they brought that blind man to him at Bethsaida, and brought Jesus to touch him, "he *took the blind man by the hand*, and let him out of the town," and there wrought the cure of his infirmity. A very beautiful picture, is it not? this of Jesus taking that desolate blind man by the hand, and tenderly leading him along until they were away from the curious multitudes, and then touching his sightless eyes and gently and patiently working over him till vision came, and he could see men clearly! The com-

pleting act in the restoration of the child out of whom Jesus had cast "the foul spirit," was *taking him by the hand*, as he lay there prostrate and helpless on the ground, and lifting him up. The aversion of the Jews to leprous contact was something inhuman and monstrous. But Jesus felt none of this cruel disdain. When a leper came to Jesus, beseeching him to help, and expressing the faith that he might if he would, our Lord "*put forth his hand and touched him*," and he went away cleansed.

It is not to be supposed there was any absolute necessity for this. Indeed, we know there was not; but somehow Jesus seemed to love to exercise his divine power thru personal contact, as tho he would teach us that if we want to help men we must come into some sort of vital closeness with them, and make them feel that our interest in their welfare is of the heart, and not a mere patronizing and dainty compassion.

The lesson ought to have been learned by this time. If the faith and love and hope with which our souls are charged are to pass over, like electric sparks, and charge other souls, we must get near enough to them to establish the connection. The first requisite for the successful aiding of men is a channel for the unobstructed flow of sympathy between the helper and the helpless. It is of no use to mount lofty pedestals, and draw our skirts about us and toss fine maxims at the weak and wayward. So long as there is any self-respect in men they will be repelled by the assumptions and condescensions of superiority. The world will never consent to be haughtily lectured into morality. We must be willing to "*touch*" men. It must be face to face, hand to hand, heart to heart, life to life, in a real brotherliness. We must not shun the lepers. We must not refuse to lead the blind. We must not withhold our strength and cheer from the prostrate. We must be in mood to let our sympathies flow out into all the crevices and around all the ugly angles, and over all the naked jutting crags of a man's personality, as the incoming tides kiss their dry surfaces and press into all the seams and cavities of the rocks on the shore, in order to be of highest service. The measure of a man's willingness to surrender himself and to make of his own culture and experience and power and foresight and character a bridge over which others may walk up out of the dismal quagmires of their own weakness and sin to a firm standing on fairer and solid grounds, will be the measure of his success in winning men to truth and purity.

The trouble is a selfish dislike to coming right into a hearty understanding with men just as they are, and on the plane of their every-day living. There is too much of the out-fencing spirit of the old formalists and critics, and too little of the spirit of the Divine Master. The Scribes and Pharisees thought Jesus ought to be more careful about his associations; that he ought to pick his company, and move only in choice and ac-